nay be unlawful to bring the tion under the ban of God's law ; ere is not only the possibility, ewise the actuality, that the c decrees have been frequently y unlawful on this continent as in Europe, so that the issuance awful decrees in not a merely etical matter.

les the obligation of obedience. sons are sworn to secrecy of all lesigns and proceedings. This her wrong. If it were merely h to preserve family matters in y, it would still be rash and unary, but as we know from the nat its use is often to cloak evil, njust as well; and for all these s it is a breach of the commandof God: "Thou shalt not take me of the Lord thy God in vain, e Lord will not hold him guilt-

ho taketh His name in vain. addition to all this it is perfectly nticated that the initiated to n degrees in Freemasonry bind elves under the unlawful penalty horrible death to observe these ations. They can have no right r to submit to such a penalty inflict it. This is in all respects st unlawful oath, and the Catholic ch was perfectly wise and right orbidding an association carried nder such conditions, independof the supposed fact that the ty is less evil in this country than

rope. ere are other reasons for the connation of Freemasonry beside e, but we need not enumerate further here. We shall merely end the view of the matter taken "Evangelist" Moody. He exned first the importance of good ciation, from which he inferred necessity of the consideration of Christian virtues in the choice of rtner to whom a Christian is to be ed for life by marriage. Then he te thus of Freemasonry:

Now, I am going to give the men ething they don't like. I don't eve a Christian man has any right o into an organization made up of t of unbelievers, and yoke himself with these unbelievers. Suppose o into a club in which there are per cent. of ungodly men, and they e to go off on an excursion on the bath, and they outvote me. What To doing there? 'Oh,'but you say,
go into it to do good.' You will do
good deal more good by keeping
side and protest against such That's the way to do good . ngs. ep outside of Sodom if you want to tify against it, and you want to ep outside those organizations that doing all they can to break down Sabbath and the word of God.
w long ago is it that in France they
it out of the Masonic Lodge the New stament, and the Prince of Wales a protest had refused to father such action? Now I am hitting you. st hew to the line, let the chips fall

# ZOLA IN ROME.

Emile Zola, during his visit to Rome. ade every possible effort to have an dience from the Holy Father, but pe Leo XIII. absolutely refused to low this. It is not the wish of the ope to advertise Zola's immoral and endacious style of novel writing. efore the visit to the Eternal City ola proclaimed to the world that it was his intention to obtain, if posble, an audience, the intention being, course, to make it the subject of ome sneering chapters in the new omance which he proposes to publish nder the title "Rome," but if he rishes to describe an audience with he Holy Father, he will be obliged to raw entirely on his imagination for

ae details of such an event.

Mons. Zola in his book on Lourdes as failed egregiously in describing hat sacred shrine and its history. He as falsified the character of the real Bernadette who is the heroine of ourdes, the one whose vision of Mary he Immaculate gave fame to that celeorated spot where so many miraculous events have occurred, and especially so many cures of every species of ailment, through the power of Almighty God, a power which He exerts even in these days, for His arm is not and and never will be shortened. Zola's falsehoods have been exposed by two recent writers-the Abbe Garnier, and Monsignore Ricard the Vicar General of Aix. These have shown the sincerity and truth of Bernardette, which has been attested also by such eminent thinkers and scholars as Mgr. Dupanloup, Cardinal Landriot, and even

The character of the Catholic priesthood, too, has been misrepresented in Zola's last book, and, not satisfied with having drawn a false picture of the priest's life and his studies, from the novelist's imaginative point of view, he has actually misrepresented priests.

Pope Pius IX. and Pope Leo XIII.

both living and dead. It is not to be at the same time a mass of evidence expected that his descriptions of Rome and of the operations of religion will Taimud lodge No. 14 of the Amoreans, be at all accurate or reliable. His and that he frequently delivers adforthcoming book will in all probability be just as worthless and immoral in that body, "the Amoreans" being its tendency as have been his past productions, and it will, like them, have not even literary merit to recommend it. None will willingly read it except those whose delight it is to revel in evil imaginings.

THE FREE PRESS ON POLIT-ICO-RELIGIOUS AGITATION.

The London Free Press of Saturday makes a bitter complaint against the CATHOLICRECORD and the Toronto Globe, accusing both journals of having excited animosity by introducing religious issues into politics. The Globe is well able to defend itself, and would not be thankful to us were we to take up the cudgel in its defence. We have frequently been obliged to differ from our Toronto contemporary, and have not hesitated to take it to task when, as we believed, it misrepresented the Catholic body, but we are gratified to be able to say that on the whole that journal has been one of the fairest of the Protestant journals of the Province towards Catholics for many years past. In this respect it has differed very much from the Free Press, which has lent its aid to the side of fanaticism, to excite ill-will and religious dissension, even down to the date of the recent London election, when it upheld all the fanatical appeals of its favorite candidate to the worst passions of his audiences.

If the Free Press has now received the gleam of a new light it is because it has found by bitter experience that the course it has hitherto followed is hurtful to itself and its party. It should be thankful for the new light received, but it should not be so ready to attribute to others the faults of which it has itself been guilty.

It is not true that the CATHOLIC RECORD has excited religious rancor or introduced a religious issue into politics. We have maintained, indeed, our rights as Catholics to educate our children as we feel in conscience bound to do. We have a perfect right to maintain this, and to oppose those who would attempt to deprive us of this right. More than to this extent we have not interfered as a Catholic journal in the political questions of the day, but even on this question we have always spoken with moderation and reason, firmly though we have kept and will hereafter keep to our

The article of the Free Press is a mere transparent veil for its own disappointment at the results of the unworthy course it has hitherto thought proper to pursue. It reminds us of the wail of the village bell : "One-more-poor-man-is-un-done-un-done."

EDITORIAL NOTES. It is now ascertained to be a fact response to the hearty greetings from that recent changes in the policy of his brother Bishops than the fact was It is now ascertained to be a fact the Turkish Government toward Chris- made clear that an ecclesiastical leader tians are largely traceable to political intrigues in which a number of Protestant missionaries are implicated. Of these movements the Sultan is kept fully informed, and his sympathies are estranged in consequence from all Christians, but especially Protestants, to such an extent that though six or eight years ago much favor was shown to Protestant missions, since that time many schools and churches have been closed, colporteurs arrested, and books seized. The Catholic Church, not interfering in politics, is not usually molested, more especially as it is protected by France; but when the British and American officials intervene in favor of American Protestant missionaries they are confronted with evidence that they have had part in the plots concocted by the insurrectionary organizations, which they specially patronize. Sometimes, however, the officials do not discriminate between Christians of different faith, and thus all are made to suffer by the fault of meddlers whe devote themselves to political machinations instead of attending to their supposed business, the preaching of the Gospel.

IN THE course of its exposure of the A. P. A.; among the names published by the Buffalo Union and Times was that of Rev. Willis P. Odell of Delaware Avenue Medthodist Episcopal Church of that city. It appears that Mr. Odell was ashamed of the company amid whose names his own appeared, and he bership most positively, insinuating at the same time that the Catholic code of morals permits the bearing of false witness. The Union and Times printed Mr. Odell's letter in full, and press to expose the falsity of an opponwrote to that journal denying his mem-

showing that he is a full member of dresses in that and other branches of merely another name by which the A. P. A. is known among its members. The rules of the society inform members that they are justified in swearing that they are not members of the A. P. A., and it is clear that these are the peculiar ethics by which Rev. Willis P. Odell and other Apaists are governed in their conduct. Mr. Odell is evidently permitted by his code of morals to bear false witnes. Apaists are permitted to use a different code of morals from that prescribed in the Decalogue.

A SAMPLE of what the enemies of Catholic education understand by nonsectarian teaching comes from the Indian Industrial School which has been located by the United States Government at Carlisle, Pennsylvania, which is under the superintendence of Capt. Pratt, of the United States Army. At this school there is published a monthly journal for the special instruction of all the Indian children in attendance, and of all interested in the education of the Indians. The name of this journal is The Red Man, and it frequently inserts such lying intelligence as the following, which we find quoted in an American journal from a recent isue:

"Telegraph dispatches announce through the public press that a party of twenty Roman Catholic priests have ust arrived on the Germania from Europe to do 'missionary work' in the great cities of the United States. Look out for a Vatican edict on the Public school question!

"From much trying experience and wide observation we have come to belong to that large and rapidly growing class of citizens who believe that the stability of our Government and its institutions is in no less danger from the Pope than it was from Jefferson Davis, whose efforts to divide and destroy the country had the Pope's blessing.

There is no need of further evidence than this that both the journal itself, and Captain Pratt, who issues such trash in the name of the United States Government, ought to be suppressed.

#### AN EMINENT CANADIAN PREL-ATE.

ARCHBISHOP CLEARY.

Wm. Ellison in the Chicago New World. Of the many eminent prelates who have ruled the Church of God in Canada it may, perhaps, be correctly said that few, if any, have rendered greater service to religion and morality than has the present Archbishop of Kings-The Pope's selection of a learned ton. and zealous Irish priest, who as pro-fessor and college president, had dis-tinguished himself in his own country, to rule an important Canadian diocese was presumptive proof of special fitness in the appointment to the exalted position. Nor did Dr. Cleary belie the Pontiff's estimation of him or the high expectations raised by his fame as a profound theologian and eloquent speaker, for no sooner had he set foot on Canadian soil and opened his lips in of strong personality and commanding abilities had been given to the Church

in Canada. It was either on that or a later occasion that the late venerable Archbishop Lynch called him the "Cicero of the

Canadian Hierarchy.' The prelate's subsequent career, as inseparably interwoven with the government of his extensive diocese, is before the public, and speaks for itself. That the grave responsibilities which fall to the lot of every episcopal ruler were increased in Mgr. Cleary's case may well be inferred in view change from the Old World to the New and the inevitable trouble of grasping the trend of local traditions, habits and customs. In so far as these elements were thought useful to the cause of religion or the good of his people, Kingston's prelate adopted and continued them, but they had to conform in every case to the strict principles of right

and justice. In every emergency the Bishop acted with firmness, prudence and charity. Having in his strong and positive nature great tenacity of purpose and an inflexible will it may be undertood that he rules his diocese with a

firm hand. While this is so it is admitted by those under his control that all who walk along the strick path of duty receive from him fatherly kindness and generous treatment. It is only the rring and obstinate ones, if such there should happen to be, who would be made to feel the weight of episcopal authority.

Endowed with the keenest intellect and perceptive faculties, together with an inherent love of truth, he can make no compromise with error, sham or fraud. It is his unsparing public denunciations of these that provoke the hostile and malicious comments of the secular press and of the sectarian

ent's position. It is there that he can use "sabre cuts of speech," and it mat-ters not if his antagonist be a legal luminary, a learned principal of a university, or an editor of a great daily paper, any or all of them meet more than their match in an intellect ual contest with the Archbishop. Owing to his keen supervision of the political and state questions in their relation to the rights and interests of his people, he enjoys a wider sphere of celebrity than any Church dignitary in the Dominion, and is, on that account, much criticised, misrepresented, if

not vilified.

Nevertheless he does not shrink from the ordeal, but contends with fearless courage and consistency for the maintenance of tolerance and fairness to Catholicism, and for the sacred rights of parents in the moral and religious education of their children. It will be readily assumed that the various opinions, theories and loads of gossip manufactured and retailed concerning him are the merest inventions and distor tions. To acquire an accurate idea of the real character and genius of the distinguished prelate under review, he be studied at close range. must word, he must be seen in the midst of his faithful priests, heard in his cathedral pulpit, or in his powerful sermons during the pastoral visitations of his diocese, or closely followed in his lucid pastoral letters. The fruits of his episcopal labors are seen in the multiplied churches and schools, and in the zeal of his faithful body of priests, as well as in the healthy condition of Catholicity throughout his Archdiocese. It was in due recognition of the

advance made religiously and educationally during the former years of his episcopate that the Holy See raised venerable mother Ontario, Kingston, to the Archiepiscopal rank and dignity in December, 1889. In October of the following year His Grace received the Pallium from the venerable hands of Cardinal Taschereau in Kingston cathedral. The subject of this sketch, the Most

Rev. James Vincent Cleary, D. D., S. T. D., was born in 1828, in Dungarvin, county Waterford, Ireland. His preparatory studies were partly made in the classical school in his native town, afterwards continued in Rome for three years, then in May-nooth College, Ireland, where he finished his theological course, taking first call to first premium in Dogma-tic Theology and Scripture in a class of one hundred and eight students. In the year 1851 he was ordained to the holy office of priesthood, after which event he continued his studies for three years in Salamanca University, Spain. Returning to his native land with his widened knowledge and mature faculties he assumed the onerous duties of Professor of Dogmatic Theology and Sacred Scripture in St. John's College, Waterford city, which position he held for upwards of twenty years, having been president of the same valued institution for three years. At a public examina-tion held in the Catholic University in Dublin he received the degree of

Doctor of Sacred Theology in 1862. In February, 1875, he was nominated parish priest of his native parish, Dungarvin, from whence in 1880 be was appointed Bishop-elect of the distant See of Kingston, receiving Episcopal consecration in November of the same year in the Chapel of the Propaganda, from the hands of Cardinal Simeoni, and arrived in his Cathedral City of Kingston on the 7th of Sept

The diocese of Kingston, whose hon orable traditions are worthily upheld by its present incumbent, gains renown from the fact that the Right Rev. Thomas Weld, coadjutor of its first Bishop—RightRev.andHon.Alexander Macdonnell-was created a Cardinal of the Holy Roman Church in 1830. This distinction was conferred by Pope Pius VIII. out of gratitude for the abolition of the penal laws which had been ex-punged from the English statute book the year before. Inasmuch as the Right Rev. Thomas Weld was the first Canadian prelate raised to the Cardin-alitial rank, it sheds a reflected lustre on Kingston See, although the exalted dignitary never set foot on Canadian

In concluding this brief summary of a remarkable Canadian prelate it may interest the readers of the New World to know that Ireland and the Home Rule cause have no abler or more devoted friend than the venerated Arch bishop Cleary, whose thrilling appeals in his country's behalf have stirred thousands of apathetic hearts into ac tive co-operation for her deliverance

from the foreign yoke of thraldom. Viewed in relation to the results of his government of the diocese over whose destinies he has presided for more than thirteen years Mgr. Cleary's severest critics cannot gain say the fact that his vigorous and uncompromising administration of affairs has been an immense benefit to the sacred cause of true religion, virtue and morality. This central fact and truth is admitted even by those who think him wanting in the spirit of conciliation and that form of expediency which seeks to adjust matters the unfair balance that would yield too easily to the spirit of the world for the sake of a temporary peace.

# Hyacinthe.

Poor Hyacinthe! This deluded old man is in trouble once more. He gave up his little schismatic church in Paris to the Jansenists of Holland and

ecclesiastical jurisdiction of the Bishop of London. But even here he is not free from care. The congregation have expressed their disapproval of some of his utterances and practices, and he is liable to be driven out at any moment. Whither will he go? He has no sect of his own; the Dutchnen have bounced him and now the Anglicans do not want him. understand his American wife still clings to him and is energetic and in-"raise the dustrious in trying to wind."—Boston Republic.

### WHAT AND WHERE IS HELL? Reply of Vicar-General Byrne to the Question - The Teaching of the

Church.

The Boston Sunday Globe in its sym osium on "What and Where is Hell? published the following reply from Very Rev. William Byrne, D. D., Vicar-General of the Archdiocese of

The lively interest which thinking people take in the condition of disen bodied souls has prompted many curi ous questions about heaven and hell which the Catholic Church find no warrant in divine revelation for answer-ing. Where is hell is one of these unanswered questions. Men are left to their own speculations on this point.

Before the reunion of the soul with the body, which will not take place till doomsday, there is no need of thinking of the soul as necessarily confined to any limits in space. Spirits unham-pered by material bodies being subject to psychical, not physical, laws, are free from the limitations of time and place, unless restrained by the will of Certain passages of Scripture, interpreted literally, would justify the belief that after the end of the world the evil spirits, now seemingly allowed to roam at will throughout this world, yould be confined, together with the lost souls of men, within certain limits, as in a prison. (See Rev. xx., 9, and Matt., xxv., 41.)

Till the end of time we may regard the universe as the field of action of the disembodied soul. Lost souls, of course, are excluded from heaven and the presence of God. The state of happi ness is the heaven of the departed soul and the state of suffering its hell.

The latest catechism of Christian doctrine issued with ecclesiastical sanction in this country says that "hell is the state to which the wicked are conlemned and are in dreadful torments. It makes no attempt to locate hell. Nor has the Church ever defined what the torments of hell are or how they are inflicted.

Doctors of theology are nearly unanimous in teaching the following points Hell exists. Souls departing from this life unshriven of the guilt of mortal sin go immediately into hell. Between death and judgment there is no time given for repentance unto justification. The only intermediate state is that of purgatory, which souls departing in the grace of God, but stained by venial faults or with a debt of penance undischarged, pass through on their way to neaven. The punishment of the damned does

not diminish with the lapse of time, and is eternal. Out of hell there is no redemption. The pains of hell are, according to theologians, of two kinds. The pain of loss, which arises from the agonizing thought of the loss of eaven; and the pain of sense, which is inflicted chiefly by the infernal fires.

This fire is real, and has the quality of affecting spirits as well as bodies. It is not, therefore, exactly the same as the fire we know on this earth. It was specially prepared for the devil and his angels, and souls in rebellion against God at the hour of death share the fate of the rebel angels. The Catholic Church has never defined the nature of Church has never defined the nature of this fire. The passages of Scriptura millions left without spiritual ministrathis fire. The passages of Scripture on which this teaching of the doctors is founded are chiefly the following:

"And the rich man died and was buried in hell, and being in torments he lifted up his eyes. (Luke xvi., 23. 'Their worm shall not die, and their fire shall not be quenched. (Isaiah lxvi., 24.

"Depart from me, ye accursed, into everlasting fire." (Matt. xxv., 41.) "Into Gehenna, into the unquench able fire, where the worm dieth not. Matt. ix., 42.)

It is well known that vulgar belief, both among the Jews and Pagans, and also among Christians, locates hell deep in the bowels of the earth, but the Church has never sanctioned this belief by any formal decree.

# PRAYING TO THE SAINTS.

The saints are friends of God. They are like the angels in heaven. honor them, not as we honor God, but on account of the relation they bear to They are creatures of God, the When we honor work of His hands. them, we honor God; as when we praise a beautiful painting, we praise the artist.

We do not believe that the saints can help us of themselves. But we ask them to "pray for us." We believe that everything comes to us "through Our Lord Jesus Christ. With these words all our prayers end. It is useful, salutary, and reasonable to pray to the saints and ask them to pray for us. No doubt all will admit the reasonableness of this practice if the saints can hear and help us. It is generally conceded that it is

reasonable to ask pious persons on earth to pray for us. St. Paul in his epistles, frequently asks the Christians to pray for him. "Brethren," he says, "pray for us." It is well known that God was pleased, to answer the

Now, if we poor sinners here on earth do not pray in vain for one another, will the saints in heaven, the friends of God, who rejoice when a sinner does penance, pray in vain for us? No.
We have hosts of friends in heaven to
speak a good word for us. And as a
child who has disobeyed his parents
wisely asks a better brother or sister to intercede with his parents for mercy o, too, having disobeyed our heaven Father by sin, we have recourse to others better than ourselves, to our better brothers and sisters, the Blessed Virgin and saints, to intercede with

God for us. Is not this a reasonable practice? If your mother or sister crosses the sea she will continue to pray for you. And if she crosses the sea of death will she forget you? No. The love she bore you here will continue in heaven. She will pray for you, and the "Lord will hear the prayers of the just. Ask the saints to pray to your God and their God for you. Honor God by honoring His friends and asking their intercession. And all your friends in heaven will unite in praying to the Father of us all that one day all who love God and His friends, the saints, may be admitted with them into the company of the Saint of saints, Our Lord and Saviour Jesus Christ. - Rev. I. J. Burke.

# RELIGIOUS INTOLERANCE.

An Address by George Parsons Lathrop, the Distinguished Author.

"Religious Intolerance" was the subject of a lecture delivered by George Parsons Lathrop, the distinguished author, who is a comparatively recent convert to the Church in New York City, last week. Mr. Lathrop stands high in the literary world, as does his wife, Rose Hawthorne Lathrop, the dis tinguished daughter of Nathaniel Hawthorne. The address was deliv-ered before the Catholic Club, many notable guests being present, and the speaker was introduced by Hon Seth. Low, president of Columbian College. Speaking of toleration in this coun-

try and Europe, Mr. Lathrop said:
"There is a good deal of sham tolerance in this country which is near indifferentism. It may be questioned whether genuine tolerance is as wide-spread here as in Europe. In the greatest and most advanced countries neither Protestants nor Catholics think it necessary to sneer at each other on account of their religious beliefs, nor are Catholics looked down upon as inferiors by nature or by faith.

TRUE TOLERATION IN IRELAND. "The true, independen toleration is practically shown in Ireland, where constituencies wholly Catholic have for fifty years past overwhelmingly elected Protestants to represent them in parliament, notwithstanding the wormwood memories of wrongs in the past and the still intolerant hostility of

some of their countrymen.
"Political toleration of religion is a fruit of civilization. To attribute it to the last 400 years is to ignore the history of more than three-quarters of our era. The soil from which civiliza-tion sprung was filled with fire by the Catholic Church, for those was then no Catholic Church, for there was then no other Christianity. The source and continuing force of all our political or social toleration in religion is the doctrine of universal brotherhood, which was preached and enacted into human institutions by the Catholic Church for 1,500 years before the movement of the sixteenth century. In the
ANNALS OF RECENT INTOLERANCE

Prussia comes to the front with the Kulturkampf, or "battle of civilizamillions left without spiritual ministra-The German Catholics met the persecution with Parliamentary weap ons and constitutional agitation only and for the first time the Iron Chancellor met his match. They overcame the most absolute statesman and the

strongest military power on earth.
"It had been a 'battle of civilization ' indeed ; but civilization was on the side of religious intol-crance. Bismarck publicly acknowledged his mistake to the Reichstag, confessing, in his own words, that the Catholic Church is not a foreign institution, but a universal institution and therefore it is a German institu tion for German Ca holics. This is the most recent great persecution, closing only in 1893. IN THE EARLY COLONIES

"The United States is the first ex ample of a State founded on religious toleration. But this example is not due to the Puritans, who cruelly persecuted all who differed from them, nor to the Episcopalian settlers of Virginia, who adopted against the Catholics the Penal Code of Old England. Religious liberty and toleration were first set up in this glorious country of ours by Catholics in the Catholic colony of Maryland, as the very basis of the State, by Lord Baltimore. In a short time the Puritans, who had been welcomed there, got the upper hand and passed stringent laws against their Catholic hosts. Then the Anglicans came in, and imposed the cruel British Penal Code of disfranchisement and oppression on those Maryland Catholics who were the founders of religious liberty in this country. Then, with the struggle against Great Britain, came the Act of Emancipation for Catholics in 1774, and the principal thus recognized was afterwards made firm in our National Constitution. ANTI-CATHOLIC BASHI BAZOUKS.

"Yet, there have since been several attempts to strip Catholics of their liberties again. In the 'thirties' and 'the 'forties' preposterously named

American ' parties were formed; they pillaged Catholic settlements, burned churches and convents according to the fine old foreign custom, and committed many murders. Then, in 1853, came the Know-Nothing party, which left a trail of proscription, mobs, murders and destruction. And now we have the A. P. A., the Bashi Bazouks f a new anti-Catholic raid."

### DICCESE OF ALEXANDRIA. an Address to Rev. R. J. MacDonald.

Alexandria News, Nov. 2.

Alexandria News, Nov. 2.

Rev. R. J. McDonald, who acted as assistant priest in this parish for some time, has as was intimated in our last issue, been appointed to take charge of the recently formed parish of Greenfield. Father McDonald during the time he resided in their midst has endeared himself to the parishioners in Alexandria, and (they regretted very much that he, under the call of duty, was obliged to withdraw to another parish. They, however, felt that they could not allow him to leave without tendering him an acknowledgement of the high regard and esteem in which he was held in the parish, and after due consultation it was decided that the acknowled gement should take the shape of an address and presentation.

ment should take the shape of an address and presentation.

Among the gentlemen who took are active part in these proceedings was Mr. D. B. Kennedy, of this village, who, with that energy which is one among his many adhate to make the demonstration a complete success. That the reverend gentleman's popularity was very great is shown by the wording of the address, which was as follows:

wording of the aidress, which was as follows:

To the Rev. Ranald Macdonald:
Dear Rev. Father,—We have learned within the last few days that you are about to be removed from here to take charge as paster of the newly-erected parish of Greenfield, and while wedregret that you are leaving us we are rejoiced to know that the change is one of promotion, and predict for you in the assumption of such a charge, a labor of love to yourself and one of spiritual benefit and consolation to those confided to your care.

Although you have been with us but for the short space of a year the parishioners of Alexandria have not falled to recognize in your holy calling, namely, devotion, bumility and kindness of heart and your affable and pleasing manner which have endeared you to all with whom you have come in contact.

As you are yet but a young man, entering, we may almost say, on the duties of your priesthood, with an excellent education and a well stored stock of useful and practical knowledge, we may predict for you a long life in the you will have closed your earthly carery you will receive the calling. Come ye blessed of My Father and possess the kingdom which I have prepared for you.

Please accept this trifting gift, which is but a very slight manifestation of the esteem in which you are held by us.

P. A. McDonald, Angus McDonald, D. D. McMillan, H. J. Patterson, James Cahill. A. G. F. Mac Donald, F. T. Costello, D. A. McDonald.

The reverend gentleman was much affected with the addless presented him, which was to

Millan, H. J. Patterson, James Cabill, A. G. F. MacDonald, F. T. Costello, D. A. McDonald.

The reverend gentleman was much affected with the add-ses presented him, which was to him a great surprise. He said that language failed him to give a due acknowledgment for their kindness and courtesy in treating him so generously on his brief stay with them. He felt, however, that it must have resulted largely from the high regard and ceteem they had for their chief pastor, His Lordship Bishop Macdonell, and not from any personal merit of his own. He, however, claimed the distinguished honor of being His Lordship's tirst-born son as he was the first ecclesiastic ordained by the Rev. Bishop since his elevation to the Episcopal See. He trusted that he should receive their moral support as laymen in the arduous labors which he was now about to undertake in the good cause so dear to the hearts of them all. The rev. gentleman concluded by sincerely thanking one and all who joined in tendering him this expression of their sympathy and esteem.

In the address presented by the ladies of the parish, which appeared in our issue of the 24th, the names of Mrs. A. D. Macfie and Mrs. G. W. Miller were by mistake omitted

Mrs. G. W. Miller were by mistake omitted at the end.

The ladies' address was gracefully read by Miss Ella McDonald, daughter of Mr. Angus D. R. McDonald, who was accompanied by Miss Flora C. McGillis and Miss Flora. A McDonald. Most, if not all, the ladies who signed the address were also present, in further evidence of sheir regard for Reverend Father McDonald, who, in answer to the address, spoke with great feeling of the kindness and courtesy extended to him upon all previous occasions, as well as upon the present, and of the advantage which had accrued to him in his having had the good fortune to begin his priestly functions under the immediate superintendence and guidance of the Bishop of the diocese, whose many manifestations of kindness to him would ever be held by him in grateful remembrance.

frequently pray.

The pleasing coremony was then at an end, but not before all had expressed to Mr. D. B. Kennedy their cordial appreciation of his zeal and success.

# THE CHURCH IN AUSTRALIA.

THE CHURCH IN AUSTRALIA.

The Orient Co's S. S. Austral, brought out eighteen priests and a large number of nums arrived for the various dioceses of Australia—some were for New South Wales, some for Victoria, and one priest came out for Western Australia. The priests for this colony (all of whom had been specially educated for "the Australian mission") who landed on Monday were:—For the diocese of Sydney: Rev. E. O'Brien, Rev. Patrick Fleming, Rev. Patrick Kerwick. Father O'Brien is from All Hallows, and Fathers Fleming and Kerwick from Kilkenny. Diocese of Maitland: Rev. M. M'Aulifle, Rev. Hugh Cullen, Rev. James Costello, Rev. Patrick Murphy. All these priests are from the Kilkenny College. Diocese of Buthurt: Rev. Edward Gell. Diocese of Gulburn: Rev. James Harrs: Rev. Edward Gell. Diocese of Gulburn: Rev. James Treacy. Fathers Dwyer and Gell were educated and ordained in Rome.

The League of the Cross or children's total abstinence demonstration, established by Cardinal Morau, and held annually at St. Mary's Cathedral, takes place to morrow afternoon. The school children of all the city and suburban parishes who have joined the League assemble in the cathedral grounds at half past 2, and before the vow renewal ceremony in the cathedral there is to be an outdoor procession. The Cardinal, as is his custom, delivers an address on temperance.

Between seventy and eighty priests of the diocese of Sydney attended the conference held at St. Mary's on Wednesday.

The nine nums from England and Ireland, who reached Sydney on Monday, belong to the Sacred Heart and Brigidine orders. Medames Conrad, M'Kenna and O'Donovan were for the convent at Rose Bay. Another member of the Sacred Heart and Brigidine orders, General of the order in Australia, was also a passenger by the Morning Herald, 27th October.